

The Brooklyn Jewish Center Review

January, 1952

JERUSALEM TODAY

By MALKAH RAYMIST

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NEWS OF THE MONTH

A New Movement To Revitalize The Sabbath

The Brooklyn Jewish Center, a constituent congregation of United Synagogue, heartily endorses the following pronouncement, and urges all our members to participate in this endeavor.

THE Sabbath, in Jewish tradition and history, occupies a preeminent position. It has nurtured the intellect as well as the soul of the Jew; it has counterbalanced his disappointments; and it has afforded him a blessed opportunity for personality adjustment.

Under the impact of the tensions of our technological age, the observance of the Sabbath has tragically suffered. Because of the pressures of economic necessity, the Jew has been deprived of experiencing the delights of the Sabbath; he has even spurned, often enough, those Sabbath delights which he could experience.

Yet the significance of the Sabbath is very relevant to the life of modern Jews. We continually carry with us the tensions and the strains, the pressures and the burdens of daily living, with disastrous consequences on our physiological and mental health. The Sabbath, properly observed, offers us the opportunity to cast off the chains of routine and hypertension, to preserve our psychological, physical and spiritual equilibrium. Besides, Judaism is inconceivable without the Sabbath, its ritual, its observances, its leisure for study and meditation.

It is with a profound realization of the timeliness of these values and the necessity for the dynamic revival of the Sabbath, that we, the constituent organizations of the Conservative Movement, lay and rabbinic, call on the men and women of our congregations throughout the land to restore the Sabbath to its distinctive role in Jewish living. We call:

1. For the preservation of Sabbath ceremonies in our home.
 2. For Sabbath home observance, in prayer and practice.
 3. For regular participation in public worship at the Synagogue.
 4. For the avoidance, as far as possible, of acts and activities that are averse to the Sabbath and its spirit.
- We bespeak your participation in mak-

ing the Sabbath a living reality in your home and in your life.

The above statement is issued by the Rabbinical Assembly of America, The United Synagogue of America, The

National Women's League, The National Federation of Jewish Men's Clubs, The Cantors Assembly, The Educators Assembly, United Synagogue Youth, The Young People's League, National Assn. of Synagogue Administrators.

SABBATH SERVICE IN THE HOME

AS PART of the national movement sponsored by the Rabbinical Assembly and the United Synagogue of America for strengthening Sabbath observance both in the home and in the synagogue, we print below the Service which is to be held in the home every Friday night:

1. Kindling the Sabbath Lights

Before kindling the Sabbath lights, the following preparations are made. The table is set for the meal; two *Hallot* (covered with a napkin or a specially embroidered cover) and a cup of wine are placed at the head of the table; the candlesticks with the candles are placed in the center of the table; in accordance with ancient custom money is dropped into a charity box. The mistress of the house then kindles the lights, shields her eyes with the palms of her hands, and silently recites the following blessing and prayer:

"Boruch atoh adonoy elobenu melech boolum asher kidsbonu v'mitsvosov v'tsivonu l'hadlik ner shel shabbos.

Blessed are Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and commanded us to kindle the Sabbath lights.

May the Sabbath-light which illumines our dwelling cause peace and happiness to shine in our home. Bless us, O God, on this holy Sabbath, and cause Thy divine glory to shine upon us. Enlighten our darkness and guide us and all mankind, Thy children, towards truth and eternal light. Amen."

2. Blessing the Children

This beautiful custom was in vogue in the Jewish home of the past. It should be revived today.

After kindling the Sabbath lights, or immediately before the *Kiddush*, the father places his hands on the head of each child and recites the following blessing:

For Sons

May God make thee as Ephraim and Manasseh,

May the Lord bless thee and keep thee:

May the Lord cause His countenance to shine upon thee, and be gracious unto thee:

May the Lord lift up His countenance towards thee and give thee peace.

(A personal prayer may be added)

For Daughters

May God make thee as Sarah, Rebekah, Rachel and Leah.

May the Lord bless thee and keep thee:

May the Lord cause His countenance to shine upon thee, and be gracious unto thee:

May the Lord lift up His countenance towards thee and give thee peace.

(A personal prayer may be added)

3. Hymn of Welcome to the Sabbath Angels of Peace — Shalom Aleichem

You may familiarize yourself with the words and music of this hymn at the Friday Night Services at the Center.

4. Kiddush For Friday Evening

The head of the household raises the cup of wine and recites the *Kiddush*. The wine is then passed to everyone at the table.

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"Time" Misreads History

It is at once curious and disturbing how ingenious a determined hostility can be in searching out material for its spleen—and without regard for either the propriety or the accuracy of its effort. This, while a basic human fault, is always disturbing, and never more so than when it is found at a source which should be above such practices.

A recent issue of *Time* magazine contains a profile of Premier Mossadagh of Iran which, with delicious and delicate irony, describes his major contributions to the unrest of the year 1951. Insofar as the article points to Mossadagh's treatment of the Iranian oil resources, his hostility to the British, and his flirtation with the Communists, the article displays judgment, balance and an accurate evaluation of the interplay of historical forces. The writer, in a word, while somewhat of a partisan, is at the same time a passably objective and accurate commentator.

For no discernible reason at all, however, this same writer, by a complete *tour de force*, drags the state of Israel into the discussion. What is worse, he does so with a venom and bias that impels him to misread past history and mis-state present facts. He describes the establishment of Israel almost as crime against the Arabs, and ascribes American assistance to that epochal development as being motivated solely by political considerations. He discounts completely, by failing even to mention it, the immemorial Jewish claim to Palestine. He pours out copiously a flood of tears for the Arab refugees from Palestine, at the same time that he maintains complete

silence concerning the holocaust in Jewish history which, by reason of Nazi terrorism, made the establishment of the State of Israel an absolute *sine qua non* for the continuance of Jewish existence. He justifies Arab fears of "a further Israeli expansion," although he cites not one bit of evidence to prove the existence of such program or purpose of expansion.

A disquisition of this unworthy type cannot be left unanswered, nor can it be safely treated with indifference. *Time* is a magazine of large circulation and of much influence in moulding public opinion. Its statements of fact and policy, when true, are entitled to support. On the other hand, its publication as fact of matters which are untrue must be vigorously denied, and the policies in support of which these statements are made must be vigorously fought. That these statements are not true has been demonstrated time and again by every development of contemporary history. Thus, as to Arab refugees, every impartial observer concedes that their flight from Palestine was unnecessary in fact and politically schemed and urged by the false propaganda of the Mufti. The record also shows that Israel has made equitable proposals for the alleviation of their distress—proposals which have been incontinently rejected by the Arab leaders without even the pretense of consideration.

It has become crystal clear that the last thing which the Arab leaders desire is a settlement of the problem on any basis. Rather would they prefer that the issue be kept alive at all hazards to their

people in order that they, as leaders, might continue to inflame the Arab multitudes against the Israelis. A vital, free and democratic Israel in the Middle East, they realize, spells out the ultimate doom of their feudal prerogatives.

The canard against American governmental policies is a particularly despicable bit of scheming. *Time* cannot be ignorant of the large and influential section of American people whose sympathy with the establishment of Israel was one of the determinative influences in the formation of American policy in respect to Israel. These people were by no means American Jews only. Moreover, *Time* must know, as a matter of history, that as early as 1922 the Congress of the United States affirmed the principles of the Balfour Declaration. Mr. Truman at that time was not even a Missouri Senator.

All fair-minded people have an interest in this problem of biased journalism. Concomitantly, all fair-minded people have a right to fight against it. It is our suggestion that the editors and publishers of *Time* should be made aware of such protest through all proper and effective means of criticism and protest. We invite our readers to join with us, extensively and intensively, in this purpose.

—WILLIAM I. SIEGEL.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

THE SABBATH CAME FROM US – LET US TREASURE IT

THE Rabbinical Assembly of America and the United Synagogue of America have recently instituted a joint campaign among the Jews of America to revitalize the Sabbath in Jewish life. It is not an easy task, and it is good that both the organization representing the Rabbinate and the organization representing the laity have united in this holy endeavor. It will require the devoted effort of every Jew interested in the future of our Jewish spiritual life in this land.

I do not believe that it is necessary to tell the readers of the *Review* what the Sabbath has meant to the Jew throughout the ages. The Rabbis of the Talmud testify to the hold that the Sabbath had on the mind and soul of the Jew when they tell us that "the observance of the Sabbath is equal to the observance of all the Mitzvot of the Torah." Maimonides, the great codifier of Jewish Law, puts it tersely when he says: "The observance of the Sabbath and the prohibition of the idolatry are the two fundamental laws of our faith." We could go on and on quoting from our classic sources, all testifying to the important role that the Sabbath has played in Jewish life. Our modern interpreters of the Jewish soul are no less emphatic. Our national poet-laureate, Chaim N. Bialik, tells us: "After the acquisition of the Torah, the most precious and holiest possession of Israel is the Sabbath." To quote him once more: "If there remained nothing more of all our Mitzvot except the Sabbath, it alone could yet save Judaism from annihilation."

The Sabbath was the Jew's greatest contribution to the social life of man. It taught the world that man is not an animal to toil and drudge continuously, that there must be a day for rest and recreation. It was a revolutionary doctrine. The ancient Romans and Greeks ridiculed and mocked it. They called the Jews a lazy people because they rested from their labor one day in the week. Today, the whole civilized world has accepted the principle of the Sabbath.

But that day meant something more to

the Jew than mere physical rest. It was the day for spiritual uplift. To put it in Biblical words: *Shovat va'yinofash*—"He rested and took on new soul." It was the day when he was granted a *Neshamah Yeserab*, an added soul. On that day, he felt a peace of mind; he gave thought to the higher ideals of life; he studied and pondered God's ways. He felt the delight of the Sabbath day. The Rabbis describe the Jew on the Sabbath in their beautiful comment on the Song of Songs: "I am dark but beautiful" . . . "yea, I am dark all the days of the week, but I am beautiful on the Sabbath."

Alas, the reverse is true today. If Jewish life is spiritually cold and barren it is due in large measure to our loss of the Sabbath spirit. We have become wrecks in body and spirit. Our nerves are shattered because we have no rest. There is a constant drive and go. There is no day for cultural or spiritual uplift.

And the tragedy is greater because the Sabbath could be observed today. The five-day working week has made it possible for many people to observe the Sabbath—if there was a will to observe it, and a greater appreciation of the value and worth of the Sabbath.

I do recognize the fact that in many trades and occupations the five-day working week does not yet apply, and that under the present economic structure in our American life many people who would like to abstain from work on the Sabbath are forced to labor on this day. But even in such cases much of the Sabbath spirit could yet be retained.

The reader may recall the Rabbi's comment on the two expressions regarding the Sabbath command in the two versions of the Ten Commandments recorded in the Bible: *Shamor* and *Zachor*: "Observe the Sabbath" and "Remember the Sabbath." Both of these commands, the Rabbis tell us, were spoken by God at one time—simultaneously! It would indeed be beautiful if the Jew today could both remember and observe the Sabbath day. But if

he is prevented from fulfilling the command *Shamor*, he can still fulfil the *Zachor*! The Jew still can remember the day and partake of its spirit of holiness.

What is essential is the *will* and the *understanding*. There must be a beginning in Sabbath observance. There is no must for a Jew to do his or her shopping just on the Sabbath day.

If one is prevented by circumstances beyond his control from attending the Synagogue service on Sabbath morning, there is no reason why he or she, cannot attend the service on Friday night, and thus breathe in some of the spirit of sanctity of that holy day.

We can make a beginning in Sabbath observance in the home. Just imagine what a different attitude we could create in the minds of our children—what a different aspect the home would assume, if the mother would usher in the Sabbath with lighting the Sabbath candles on Friday at the approach of the Sabbath eve, and if the father would recite the Kiddush, or even part of it, as they start the Sabbath meal. If one cannot observe all the ritual regulations and prohibitions with regard to the Sabbath, let one show his appreciation of the day by observing as much as one can; let the Jew show some willingness to preserve the spirit of the day, and we would be surprised to note what a different, more healthy, more wholesome Jewish life would be ours.

If I were asked, "Can the Sabbath be revitalized in our day; can this campaign in behalf of the Sabbath be successful?" I would unhesitatingly answer in the affirmative. It will depend solely on the will of the American Jew. Herzl's words with reference to the rebirth of Zion may also be applied to the revitalization of the Sabbath: "If you but will it, it is no dream!"

Let us all join in this holy effort, let us unite in a concerted endeavor, and we will realize the truth of the words of *Abad Ha-Am*: "More than the Jew has preserved the Sabbath; the Sabbath has preserved the Jew!"

Israel H. Peruthal

JERUSALEM TODAY

By MALKAH RAYMIST

*The City of Biblical Traditions
is Rapidly Developing into a
Modern Metropolis — Including
Convention Hall*



Craftsmen Producing Metal Art Objects in a Jerusalem Shop

JERUSALEM has greatly changed since it became the capital of Israel. Known through the centuries as a quiet, sleepy city where the tempo is slow and streets deserted after dark, Jerusalem of today has become lively with industries, new building and a tenfold increased traffic, due to the rapid growth of its population.

The population of Jerusalem has doubled since the War of Liberation. Toward the end of the Mandate, Jerusalem had 100,000 inhabitants. After the siege, its population dwindled to about 70,000. Today, according to the latest census, Jerusalem has 135,000 inhabitants. In less than two years, its population had been doubled, as a result of a deliberate policy on the part of the Israel Government, who had decided at the beginning of 1949 that the population of Jerusalem was to be doubled within the shortest possible period of time. In addition, there are now over fifty settlements situated along the Jerusalem road between Hartuv and the city, as compared with six in 1948. The purpose of this expansion was twofold: to reinforce the defenses of the city which remains encircled by a ring of Arab territories, with the exception of one narrow road that forms the famous Jerusalem "Corridor"; and to inject new life into what had hitherto been chiefly a residential city composed of the devout and those living on the charity of others, and civil servants who formed a considerable part of the population, due to the system of centralization adopted by the Mandatory Government.

The Government of Israel spared no

efforts to revive the ancient historical city, depleted of its population and devastated by the war. It encouraged new immigrants to settle in Jerusalem, offering them housing in abandoned enemy buildings and employment on public works and in administration. Immigrants flocked gladly to Jerusalem, attracted by its sacred associations, its heroic reputation and, last but not least, by the possibilities and openings available in the expanding capital of a new state.

As every nook and cranny of Jerusalem became filled to capacity, the Government began to settle the continual stream of newcomers in abandoned villages around Jerusalem and along the "Corridor." When all abandoned villages that had not been destroyed beyond repair had been occupied, work villages and *ma'barot* were established, and work began on the construction of permanent dwellings in and around Jerusalem under the Government and Jewish Agency housing schemes.

Out of the above mentioned 135,000 comprising the present population of Jerusalem, 70,000 are the original inhabitants who remained throughout the siege, 15,000 consist of returning residents and discharged soldiers and the balance—over 50,000—are new immigrants who settled in Jerusalem and its immediate surroundings. A word of explanation must be said about returning residents. During the siege of Jerusalem several thousand persons left the city for reasons of safety. Many of the government officials had been

transferred to the Kirya. But with the gradual return of Government offices and the various Ministries to the capital, large numbers of civil servants have now returned to Jerusalem. Even considerable numbers of Government officials recruited from among those residing in Tel Aviv will eventually be transferred to the capital when the entire administration becomes concentrated here.

Since the establishment of work camps and of *ma'barot*, the immigrant camps are no longer overcrowded. Of the 135,000 inhabitants of Jerusalem, not more than 12,500 are living in immigration camps, several of which are in the immediate vicinity of the city. The largest is Talpiot, which comprises 9,000 inhabitants: Castel, 1,700; Giv'at Shaul, over 900, and Mekor Chayim, over 700. The rest of the population, including the newcomers, are accommodated in permanent dwellings.

The housing schemes undertaken by both public and private bodies are in varying stages of progress and they include 3,030 housing units to be built by the Government, 2,700 for new immigrants and 330 for civil servants and police; 200 by the Jerusalem Municipality; 650 by the Histadrut and over 200 by several housing companies, the most important of which are *Rassco* and *Pagi*. The initials of former stand for Rural and Suburban Settlement Company, a large amount of whose capital was subscribed by the Jewish Agency. The Company caters for middle-class settlement

This article is reprinted from the Jerusalem publication, "Zionist News Letter." The illustrations are by courtesy of the Economic Department of the Jewish Agency.



Building a New Water Supply System For Jerusalem

in rural and suburban areas. *Pagi* (Poalei Agudat Yisrael), an organization of religious workers, have made a worthy contribution to the rebuilding and development of Jerusalem in both the industrial and popular housing field. Their first undertaking, the Sanhedria housing project on the very boundaries of the city, was completed in 1949 in time to play an important part in its defense.

Since all habitable and repairable buildings belonging to the Custodian of Abandoned Property have been occupied long ago, large numbers of seriously damaged buildings, which the Custodian had no intention of attending to have also been repaired and are now being used as dwellings and industrial and business premises. Rent for these premises is higher than that normally paid by the tenants living in undamaged buildings belonging to the Custodian. Loans have been granted to owners of damaged buildings to enable them to reconstruct them, and entire quarters that have suffered from the war have been, or are about to be, completely rebuilt. Besides these, a number of public buildings are in the process of being erected all over Jerusalem. The most important of them are: the Convention Centre, the new Town Hall, Mosad Harav Kook, and a number of schools, synagogues and *yeshivot* built by the Municipality. The Histadrut, too, is engaged

in a large building project of its own—that of a cultural and sports centre. In 1949, there were only 200 workers engaged in the building trade in the whole of Jerusalem. Today there are over 4,200 persons working on buildings in the entire Jerusalem Municipal area.

A number of new stone quarries are being exploited in the vicinity of Jerusalem and the largest, called Even Vesid—partly financed by the Jewish Agency—has been provided with new equipment obtained from the U. S. A. through the

Import-Export Bank Loan.

It is essential for growing centres of population to be served by an efficient network of communications. Many new roads have been built around Jerusalem, linking the new suburbs with the old. The Jerusalem municipal area extends along the "Corridor" as far as Hartuv, where the Judean Hills begin to descend into the plain. Road and rail communications linking Jerusalem with the outside world have been consolidated and developed. An average of 30,000 to 40,000 passengers now travel by bus to and from Jerusalem per month not to speak of the twice daily train service as far as Haifa. The number of local buses plying in the city has increased to well over a hundred.

During the first year after the War of Liberation, the Jerusalem Municipality worked smoothly and efficiently at repairing the damage and at improving conditions in the city. Roads were mended, public buildings reconstructed where necessary and made serviceable, drainage repaired and developed, and public parks and gardens given a new lease of life after the long neglect they had suffered. The Municipality, which was left by the Mandatory Government with an empty treasury, received a large loan from the Government for various improvements and public works. Since the municipal elections of nearly a year ago, the good work has been carried on, but many improvements that are on the agenda have been held up due to the existence of political differences which have unfortunately



New Factories Under Construction in Jerusalem

somewhat interfered with the activities of the newly elected town council.

The transfer of Government offices to Jerusalem began in December, 1949, with the transfer of the Knesset and the seat of the Government to the capital and is still in progress. Some Ministries have been completely transferred, with only a skeleton staff remaining in Tel Aviv or the Kirya. Others have been partly transferred or have not begun to move. The majority of Ministries, including the Prime Minister's Office, are now established in Jerusalem. The last to come will be the Foreign Ministry. Until now over nine hundred rooms have been taken over by the Government for various offices.

The permanent Kirya, on the outskirts of Jerusalem, between Rechavia and Beit Hakerem, is now in the process of construction. In the opinion of experts it will take years to complete, as new buildings will be going up all the time, as necessity arises. At present, the first three large office buildings are under construction. The Kirya is to become a small, well-planned town, provided with gardens, restaurants, kiosks, and several hotels, to accommodate persons who have business to transact with Government Offices.

Adjoining the Kirya, already towering in its scaffolding, is the Jerusalem Convention Centre. The idea of erecting a Zionist Congress Building in Jerusalem, was first proposed in the middle 1930's. But the circumstances were not favorable to such an enterprise. During the War of Independence a campaign was launched in Tel Aviv for a popular loan to finance



A Flour Mill is Added to Jerusalem's Industries

the erection of a centre for the staging of national and international events in Jerusalem. The Jerusalem Development Department of the Jewish Agency, however, conceived a similar plan at the same time. The two projects merged into what is known today as the "Company for the Convention Centre" (Binyanei Haumma). It is an imaginative enterprise, conceived on broad international lines, with infinite possibilities in the way of accommodating a variety of cultural, commercial and public enterprises such as exhibitions, congresses, conventions, festivals, etc. Once completed, the activities of the Centre may become an international attraction, serve as an incentive to tourism and make a contribution

to the cultural development of Israel. The estimated cost of the building is above £1,000,000. The founders of this project are: The Jewish Agency, the Jewish National Fund, and the Jerusalem Economic Corporation. South African Jewry has contributed to the building of the Congress Hall. Founder shares are held by the above three partners to the amount of £150,000. Preference Shares issued to economic corporations within Israel amount to £100,000 (of which sixty-five per cent has already been issued). Popular Member Shares at £10 each have been distributed to the amount of £150,000. Further shares will be launched soon to the amount of £100,000 owing to the immense popularity of these shares, as witnessed by their rapid sale.

The following events have already taken place in the half finished Convention Centre: the 23rd Zionist Congress, the first to be held in Israel, followed closely by the International WIZO Conference. There had been doubts as to whether the building—only half finished at present—would be able to house the Congress in time, but thanks to the energetic endeavors of its directors and untiring efforts of a staff of decorators and workers, the wallless, roofless scaffold was transformed as if by magic into beautiful spacious halls, galleries and rooms by the use of large quantities of draperies and boards.



The plant of the Jerusalem Shoe Corporation

In the near future, an international exhibition and scientific Symposium on "The Conquest of the Desert," in which exhibitors from thirty countries will take part, will be held. Another event that is planned to take place is the Davdic Trimillennium Festival, to mark the anniversary of Jerusalem as the City of David. Besides these, negotiations are in progress with several international bodies who have signified their intention of holding congresses in Jerusalem. Among them are, the World Federation of United Nations Associations and the International Chambers of Commerce.

Since the War of Liberation, the Hebrew University and the Hadassah Hospital buildings on Mount Scopus have been inaccessible, cut off from Israel by the Arab Legion. These institutions are now dispersed, each in half a dozen buildings, throughout the city. The number of university students has risen to over 2,000, excluding the post graduate medical school of Hadassah. Special funds have been allocated by Hadassah and by the Friends of the Hebrew University to build new permanent premises for both institutions, in the immediate vicinity of Jerusalem.

An emergency pipeline, constructed under fire, brought 3,500 cubic metres of water daily to Jerusalem soon after the War of Liberation. In 1949, the Municipality constructed a new water pipeline with money from the Government loan. This pipeline supplies Jerusalem with

15,000 cubic metres in twenty-four hours, which is however insufficient. The Government has now undertaken to build an additional pipeline to supply 30,000 cubic metres per day, to augment the existing supply.

Consumption of electricity has risen so enormously that the antiquated machinery supplying electric power to Jerusalem is severely overtaxed, causing shortages in the electricity supply. The situation will not improve until a completely new set of generators is installed in Jerusalem, which is the only city in Israel to receive current from a private company, and not from the Palestine Electric Corporation power stations, which supply the rest of the country.

Jerusalem, the former centre of pious Jews who came here to pray and die, is now rapidly becoming an industrial centre. The Jerusalem Economic Corporation extends guidance and active help to industrial enterprises, large and small, desirous of establishing themselves in this city. The Jerusalem Economic Corporation, with a paid-up capital of £550,000, was founded jointly by the Government of Israel, the Jewish Agency, the Jewish National Fund, the Histadrut, the Palestine Land Development Company Ltd., and the General Zionists Constructive Fund. This joint body has been instrumental in erecting industrial buildings covering an area of 25,000 square metres, which are leased to a variety of co-

operative and privately owned undertakings. The Corporation is helping trade and industry by granting loans, and, due to its assistance, a number of new commercial and industrial enterprises have sprung up in Jerusalem, and others have enlarged their premises, improved their equipment and increased their staff. Factories and workshops are constructed by request, on a hire-purchase basis, thus enabling the owners to acquire the premises and equipment over a number of years.

The Romema Quarter, in the Northwest of Jerusalem, where the Convention Centre is being built, is a new industrial area. The Jerusalem Economic Corporation has received large tracts of this area for development, and has undertaken to develop the entire zone. In the adjoining Bayit Vegan area, where already a number of factories exist, another industrial zone is being developed. Membership of the Jerusalem Workshop Owners' Association rose from 325 in 1949, to 1,430 in the summer of 1951. The number of members of the Manufacturers' Association increased during the same period from 55 to 100. Most of the trades and enterprises established during the last two years belong to new immigrants. The increased industrial activities naturally call for larger numbers of skilled labor, and a number of new vocational schools have been opened in Jerusalem by the Government and the Municipality. The Israel National Bank and the Discount Bank have been encouraged through this expansion of activity, to

The new Jerusalem that is growing up is developing its own style of architecture adapted to the land and the



spirit of Israel. Here is a sketch of a group of buildings to be erected on King George Avenue.

open new branches in several parts of the city.

There is hardly any unemployment in Israel, and Jerusalem is no exception. During the first half of the year, 1951, more than 4,000 new immigrants were provided with permanent employment. Employment was found for some 7,000 ex-servicemen discharged from the army, chiefly in Government offices and on public works projects. There are almost no unemployed even among unskilled immigrants, for they are quickly absorbed into road building or into the Keren Kayemet afforestation projects. Today Jerusalem counts well over 35,000 wage earners.

With the exception of the Hebrew University, that has greatly expanded its activities, there are a large number of schools for higher and professional studies in Jerusalem. Many nursery schools have been opened by the Municipality and by private persons, to cope with the influx of immigrant children. Additional elementary schools have been opened in every locality and some schools have double shifts, working morning and afternoon. With hardly the last day-pupil out of the classes, a new and different type of pupil begins to pour in—the working youth who has not completed elementary school studies and is under obligation to attend evening courses in general subjects until the age of eighteen. Evening classes for adults, beginning with the elements of A.B.C. for the illiterate and ending with a variety of specialized lectures and courses in the sphere of higher studies, are offered to the public. Professional schools have increased in numbers and expanded in size. Secondary schools are filled to capacity and several new ones have opened. Compulsory education is beginning to make itself felt. There are less idle urchins in the streets, and even newsboys and boot-blacks are rounded up, washed and sent to school under a variety of not always very effective threats.

Cultural activities in Jerusalem are many and varied. There are three musical institutions, of which two have the rank of Conservatoires, three ballet schools of varied tendencies, and a number of musical societies. The two broadcasting stations, Kol Yisrael for the local listeners and Kol Zion Lagala—beamed to countries abroad—have their headquarters

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THE CHECK

By ABRAHAM RAISIN

Translated from the Yiddish
by Henry Goodman

MR. GOLDBERG, a man in his thirties, with a long, lean face wearing a care-worn expression, was looking through the morning mail in his office. There was little to read in the letters. A few words, clearly set down as only a typewriter can do it (hand-written letters hardly ever came to him), informed him of the business at hand. The letters were not only written on a machine, but seemed machine-like in content, and Goldberg, who was romantically inclined, felt, as he read them, that he was walking along a smooth pavement without a tree on either side, without a flower or blade of grass.

It was even more difficult for him to answer the letters, that is, to dictate the answers to his stenographer. The words dropped from his mouth mechanically while the girl set them down in shorthand, then began hammering them out on the machine. Only for his signature did Goldberg need to use a pen. But even the signature seemed to come out from a machine. One signature did not differ from another. His name, Harry Goldberg, was always of the same length, width and height, somewhat angular and written brusquely. The last stroke ended in a small hook . . .

Often he himself would wonder that his signature was so unchanging. When he was a boy, he recalled, he would always sign his name differently. The memory of those varying signatures sometimes filled him with longing. But some important business matter would tear him from the sentimental mood and he became again the business-man governed by duties, laws and rules . . .

A man entered the office.

Goldberg answered his greeting, pointed to a chair, and was soon engaged in going over some accounts with the caller. Then he wrote a check, gave it to the man and waited for him to leave.

However, after putting the check into his pocket, the man remained seated and with a friendlier expression he said:

"You know, Mr. Goldberg, I bring you regards."

"From whom?" Goldberg asked with slight interest.

"From a brother of yours—"

"A brother!" Goldberg now spoke

with more feeling." I have only one brother here—"

"That's your brother, then. We happen to live in the same house . . . He's a very fine person . . . not very rich . . . A child of his is sick . . ."

Goldberg flushed with a sudden embarrassment, but quickly his gray eyes brightened and he murmured:

"So, from my brother . . . Yes, thanks very much . . . a child of his is sick? Oh, that's bad, too bad."

His scattered words sounded so strange in the office that Goldberg, the stenographer, and the visitor looked surprised.

Goldberg was almost ashamed by this unforeseen occurrence, and when the man left he felt greatly relieved.

* * *

His brother's face kept floating before Goldberg's eyes—this brother whom he had not seen for a long time because he was always busy. It seemed to fill the whole office . . . wherever Goldberg turned, there was his brother whom he had always loved . . .

Now, he wanted to go to him at once, to find out about the ailing child. But—there were such important business matters today. Tomorrow? No, tomorrow would be impossible, too . . . or the entire week.

"I'll write him a letter, meanwhile, send him a check . . ." Goldberg decided, and in his agitation he said aloud:

"I must write him a letter!"

The stenographer, hearing the words "a letter," took her place at Goldberg's desk with her pad.

"No, no," Goldberg began to stammer bashfully, "this is a different kind of letter . . . I must write this one myself." He added with a smile: "This is a letter to a brother."

At first the girl looked at Goldberg as if she did not understand, then she said:

"Oh, to a brother . . . That's nice!"

There was a wave of brotherly feeling in the air.

In his own hand Goldberg wrote to

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MATILDA SCHECHTER

By BERTHA BADT- STRAUSS

"THE Schechters are coming to Breslau!" my mother happily cried out after having read a letter from overseas one fine summer morning, when we were children. Now that was good news for all the family: my father eagerly looked forward to some lengthy discussions about Ben Sira and similar problems with the stormy "Man of the Mountain," his scholarly friend Solomon Schechter; we children were looking forward just as eagerly to some noisy games with the three Schechter children — lovely Ruth, merry Frank and bright little Amy. And my mother was overjoyed at the prospect of seeing again her lifelong friend, her "beloved Tildele," Matilda Schechter.



Prof. Schechter and His Wife at the Time of Their Marriage

Well do I remember how Mother told us about her childhood friendship with Matilda Roth, the lonely little orphan whose pious father had passed away one Yom Kippur. The two girls had worked together, raved together about the heroes of art and literature . . . and had tearfully parted when Matilda, after passing her teacher's examination with high honors, accepted a position as governess in far-off Hungary. But some years after she returned from Hungary, my mother had suggested to her that she try her luck in England, where she herself had very close friends and had spent some inspiring years as a teacher and student. Mother was rather proud of the fact that it was she who asked her own friends, the kindly Friedlanders, the family of the Principal of Jews College in London, to invite Miss Roth to their home. There, at Tavistock Square, where all the good spirits of Charles Dickens still hovered about, young Matilda spent some pleasant years. She taught German to the only daughter of the Friedlanders, lovely little Lucy, and studied English and literature herself in the reading room of the British Museum. It was there that Matilda often met the "funny foreigner," as the English called him, a young scholar from Roumania with a shaggy mane of auburn hair and clear blue eyes. Young Dr. Schechter fell in love with the girl from Breslau. On their way home from the Haydn oratorio, "The Creation," he asked her the all-important question; perhaps the love song of the "gentle doves" in Haydn's music inspired and encouraged him. Ma-

tilda hesitated to leave her beloved brother and all her Breslau friends and go with the stranger. "If you say No," the impatient suitor said, "I shall go to Palestine, to Zichron Jaakob, where my twin brother lives, and become a farmer; if you say YES, I shall stay here and try to become a scholar!"

It seems that Matilda understood the young Schechter's longing. Soon they were married, though the salary of the "Reader for Rabbis" at Cambridge was rather meagre. Mother and father had been to see them in their Cambridge home, and they had deeply appreciated the atmosphere of the scholarly household where all the students felt at home. "Liberty Hall," they called their abode, because every guest was at liberty to do whatever he pleased. The personality of the Professor, dynamic, tempestuous, generous, dominated the house. But the quiet, serene woman in the background was its affectionate heart. Matilda, as mother often repeated, would have been an outstanding woman in her own right if her brilliant mind and great spiritual abilities had been developed and concentrated. She might have been a prominent teacher or speaker or even writer. She knew that, but willingly put herself in the background in order to serve the man who needed her as only a genius who is at the same time somewhat of a child needs the untiring devotion of a woman. She was satisfied to be, as she herself expressed it, perhaps a little ironically, "the appendix to a precious book." Not

only did she never tire of taking care of all the everyday duties which the scholar was apt to neglect—how often did she quietly remind him not to "make an ash-tray out of his waistcoat"—but she also did more important things for him; she read all of his "Essays" and represented the ideal public, the "intelligent Ignoramus," to whom Schechter's "Studies in Judaism" were addressed. Moreover, Matilda was the only person who could make her quick-tongued husband apologize, when one of his witticisms had hurt a dear friend, as happened not too infrequently. She was the soul of the house; and Mother never forgot how Matilda knew to make Jewish customs and holidays lovely in the eyes of her children, how all the three youngsters looked forward to every Friday night, when all of them used to play, recite, sing and enjoy "the Sabbath pleasure."

Came the day, when two of Schechter's close friends, Margaret Gibson and Agnes Lewis, brought to the Professor from Jerusalem those "ancient documents" which induced him, as he worded it, to create an act of "resurrection in miniature." Schechter had to undertake that momentous trip to the "Genizah" of Cairo, where he unearthed quantities of precious manuscripts. They furnished material for a lifetime of study and for generations of students. Matilda did not like to speak about this trip: Schechter was young and vigorous when he went to Egypt; "he came back an old man," she often said.

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*A Portrait of the Famed Critic
on the 25th Anniversary of His Death*

A LITERARY COLUMBUS— GEORG BRANDES

By ALFRED WERNER

IT IS a pity that Georg Brandes is virtually forgotten, and that nearly all of his books are out of print. Perhaps the time has now come for a re-evaluation of this "literary Columbus," the "Minos of Danish literature," the "kingmaker of European letters," as he was called at the height of his fame by his numerous admirers, though he himself preferred another and grander title — "swashbuckler of truth." For, like Ludwig Boerne and Heinrich Heine, Maximilian Harden and Max Nordau, he was convinced that the task of a critic was not confined to the appraisal of literary merit but included the larger work of the guardianship of the human spirit. In 1952, how many critics are more than merely book reviewers?

In his youth he had already declared his intention to become, not a scholar or a belletrist, but a "man of deeds," and he remained loyal to this decision throughout his sixty-five years of literary activity. He was twenty-nine when he became lecturer on belles-lettres at the University of his native city, Copenhagen. But though the young doctor of philosophy was widely considered the man best suited for the professorship of aesthetics which became vacant in 1872, he was not appointed. His modernism in literature, his radicalism in politics, his Voltairianism in religion had offended the conservative groups which dominated Denmark at that time.

Brandes moved to Berlin, keeping in mind that "a prophet is not without honor, save in his own country, and in his own house." And like one of his heroes, Goethe, he was opposed to any kind of narrow-minded nationalism. He believed in the prophecy made by the sage of Weimar to Eckermann in 1827: "National literature does not mean much any more, the era of world literature is in the making, and it is everyone's duty to accelerate the coming of this era."

The critic Brandes was the very man to grasp the concept of world literature, to contemplate all literature as one expression of an indivisible human spirit. Having traveled all over Europe and mastered several languages, he was able to initiate to introduce not only his compatriots, but also Germans, Frenchmen and Englishmen to the treasures of contemporary literature, emphasizing the significance of the progressive writers who had contributed to a deeper psychology,

a more liberal conception of moral ethics, a keener understanding of social justice and political freedom. He made the Germans acquainted with the Danish novelist, Jacobsen, with the Norwegians, Ibsen and Bjoernson, with the daring Swedish moralist, Strindberg. He recommended Pushkin and Turgenev, Dostoevsky, Tolstoy and Chekhov to the Western World and aided the struggling young Maxim Gorki.

Brandes could boast of the grateful friendship of the Goncourts, of Flaubert, Maupassant, Zola, Barres, Maeterlinck, Verhaeren and Anatole France. He fought for the Poles, Sienkiewicz and Reymont, for the Czech, Vrchlitzky, for the Italian, D'Annunzio. He was, above all, the first man to lecture on the epochal philosopher, Friedrich Nietzsche (who gladly acknowledged his indebtedness to Brandes). And he supported with his pen German "realists" like Hauptmann, Sudermann and Schnitzler, as well as the American, Walt Whitman, and the Briton, Meredith.

All the while he lectured and wrote articles and reviews, he was working on his voluminous "Main Currents in Nineteenth Century Literature," and books on Goethe, Heine, Disraeli, Lassalle, Shakespeare, and Scandinavian literature. In 1902 the same university of Copenhagen that had denied him a professorship thirty years before gladly appointed the world-famous critic as a member of its staff. But it was not the same reactionary institution. When this Nordic University was celebrating the fortieth anniversary of his start as a lecturer there one speaker pointedly remarked: "During these forty years it is not Brandes who has changed."

From his very beginning Brandes was opposed to the false sentiment and romanticism that threatened Denmark with the domination of what Nordau called "the conventional lies of civilization." He smashed the windows of the haunted castle that was 19th century Denmark and let in a strong gust of fresh air that stirred the accumulated dust of ages.

However, his life work is not without its weak spots. His Voltairian outlook made Brandes blind to certain of the virtues of religion; he was unable to appreciate the fine fruits of mysticism. Some critics of his work have remarked that his voluminous treatises on famous personalities contain little that had not been said before. But even his worst adversaries (and there were many people who disliked him) could not help admitting that his method of presentation was beyond criticism, and that he was one of the great masters of the Danish prose style. However, Brandes was not mainly concerned with the transmission of knowledge, nor with the beauty of style; he wanted to awake strong enthusiasm for his own ideals—freedom of inquiry, and freedom of thought—in the youth of Denmark in particular, and of Europe in general. And in this he succeeded.

But the Jew Brandes—what did he do for his co-religionists, and for Jewish literature? This dauntless champion of liberty—did he ever raise his voice in defense of his own oppressed race?

This was the challenge hurled at him in 1914, when he started his only and triumphant lecture tour through the United States. Danish Jewry was known for its advocacy of complete assimilation. But in New York Brandes met with a new type of Jew, proud and self-assertive, who fearlessly criticized the great man's attitude toward his Jewish tradition and his fellow-Jews.

To the criticism that he lacked feeling for his Jewish ancestry, Brandes retorted with the assertion that it was utterly preposterous to say that he denied his origin:

"I have been attacked all my life as a Jew and because I am a Jew, and could not forget or deny that I am a Jew, even if I wanted to . . . I am just as proud as Spinoza was to belong to the race of Maimonides, and just as indignant as he probably was to be excommunicated by some of them. I have done for my peo-

ple what I have done for many other oppressed nations. I have done—as a Jew—for the Jews whatever was in my limited power as a writer. Can anybody refuse me the name of Jew because I do not frequent the synagogue? But I do not go to any church either. I am not religious.”

The man who thus defended himself was born in Copenhagen, son of a Jewish merchant family, in 1842. His younger brother, Carl Edvard, became famous as an editor and statesman. The children received no Jewish education whatsoever. “Nothing was ever said at home about any religious creed,” he wrote. “Neither of my parents was in any way associated with the Jewish religion, and neither of them ever went to synagogue.” In later years, however, Brandes frankly regretted that he had never known the poetry of orthodox Judaism. But unlike many other Jewish intellectuals of that era he did not embrace Christianity, either. Was he, then, without any faith? No. In Thorwaldsen’s museum, which houses Greek art in the Danish capital, he discovered his religion: “There I found my church, my gods, my own true native land.”

That is, he found the creed of an artist. Heinrich Heine might have spoken so. But the Jewish heritage in both men was too strong to allow an exclusively aesthetic Weltanschauung to take possession of their souls. They were not only disciples of Beauty—they were seekers of Truth. For Brandes it was not enough to destroy the dominance of outworn sentimental romanticism and to pave the way for modern realism in art. As Boerne and Heine had done thirty and more years before, he fought against literary untruth with the deep conviction that it was part of a greater battle against injustice and intolerance. And on some occasions the cosmopolitan, the internationalist, even betrays a strange warmth of interest in his own people. In his “Main Currents,” for instance, when he describes how the Jews from Alsace and Lorraine humbly implored the French National Assembly in 1789 to grant them civil rights, he writes:

“Two years passed. In 1791 the Jews once more appealed. But in what a changed tone! The humble prayer of the slave had become the peremptory demand of the man. . . . Two years spent in the

atmosphere of the Revolution had given these pariahs not only self-esteem but pride. This time the measure passed without debate.”

In several essays and books Brandes defended his fellow-Jews Heine, Boerne, Lassalle and Disraeli against the attacks of reactionaries. In his biography of Julius Caesar he dwells upon the fact that the grateful Jews of Rome deeply mourned the death of the benevolent ruler, and in his work on Shakespeare Brandes emphasizes that the great Briton, in an age of inhumanity, possessed sufficient human feeling to make Shylock a “tragic symbol of the degradation and vengefulness of an oppressed race.”

Oppressed race! If, at times, he championed Judaism, he probably did so only

because of his fervent sympathy with the underdog. This, rather than Jewish loyalty, led him to fight for the re-trial of innocent Captain Dreyfus, and strongly to condemn the pogroms in Russia and Poland. Be that as it may, he surely followed at every juncture the noble principle he had set himself as a writer: “If he (the writer) is not Truth’s ordained priest, he is only fit to be thrown on the scrap heap.”

At any rate, the Christian world thought that the spirit of the prophets was alive in him, whether he cared for the Hebrew prayers and customs or not. He was portrayed as a modern *nabi* (prophet) by the English poet and essay-

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A BOOK ON THE SABBATH

Reviewed by Dr. Israel H. Levinthal

ONE of the most beautiful interpretations of the Sabbath to be found in Jewish literature, especially in modern times and in the English language, is presented to us in a charming and delightful book by Professor Abraham Joshua Heschell, Associate Professor of Jewish Ethics and Mysticism at the Jewish Theological Seminary of America, entitled, “The Sabbath, Its Meaning for the Modern Man.” Here we have a new approach to the Sabbath, a philosophic interpretation, yet presented in such beautiful and poetic fashion that it captivates both the mind and the heart of the reader. The author, who is steeped in Rabbinic and Chassidic lore, as well as in classic and modern philosophy, weaves the beautiful teachings from both these sources into a masterful tapestry of ideas and ideals, revealing all the beauty and the charm of the Sabbath day in Jewish life and thought.

With the touch of an artist, Professor Heschell contrasts the ancient Jewish glorification of *time* and the worldly glorification of *space*. “The meaning of the Sabbath,” he tells us, “is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to *boliness* in time. It is a day in which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world.”

Almost every page in this remarkable book is worthy of quotation. Every aspect of the Sabbath spirit is brilliantly developed, and a new light is revealed to us of the beauty and the sanctity of this day that did so much to mould the character and the personality of the Jew. Even the charming wood engravings by the well known artist Ilya Schor, which illustrate every chapter, emphasize the spiritual beauty of this holy day, the Sabbath.

Here is a book, which should be read by young and old, which should grace every Jewish home. Nay, it is a book that should be read by Christians, too, in order that they may get a better understanding and a clearer appreciation of what the Sabbath meant to the Jew, and what it can also mean for the world of today.

The reader will surely agree with our author when he says:

“To set apart one day a week for freedom, a day in which we would not use the instruments which have been so easily turned into weapons of destruction, a day for being with ourselves, a day of detachment from the vulgar, of independence of eternal obligations, a day on which we stop worshipping the idols of technical civilization, a day on which we use no money, a day of armistice in the economic struggle with our fellow men and the forces of nature—is there any institution that holds out a greater hope for man’s progress than the Sabbath?”

BEN-GURION CONDEMNS HERUT "REVOLT"

On January 7th, while the Knesset in Jerusalem was debating the question of negotiating with West Germany regarding financial amends for Nazi persecutions of Jews, members of the Herut (extreme right party) led by Menahem Beigin, created a riot in Zion Square, hurled stones into the Knesset building, and caused injuries to over 100 policemen and others. Following the "revolt" Premier David Ben-Gurion made this forthright broadcast to the nation.

YESTERDAY the hand of evil was raised against the sovereignty of the Knesset and the first steps were taken in the attempt to destroy democracy in Israel. Not the chosen representatives of the people will determine the policy of Israel but men of the first and political murder, it was declared.

A wild mob incited by men of the Irgun Zvai Leumi and Communists stormed the Knesset building and threw stones into it. Gangs of hooligans fell upon the police of Israel, most of whom were new immigrants who had served in the Israel Defense Army and taken part in Israel's War of Liberation and who had been appointed to guard the honor of the Knesset and the security of the people's representatives and their Government.

More than a hundred policemen were injured. This morning I visited the injured in Police Headquarters. I saw wounded men who, after they had been beaten with sticks and injured by stones hurled by hoodlums, fell to the ground, where they were kicked.

The organizer of this "revolt," Mr. Menahem Beigin, stood in Zion Square in Jerusalem yesterday and incited the crowds. According to this morning's "Herut" newspaper, he said "When you fired on us with your cannon, I gave the order not to return the fire. Today I gave the order 'Yes! Return it.' This will be a war of life or death."

As Prime Minister and Minister of Defense, appointed on behalf of the nation dwelling in Zion at the establishment of the State of Israel to guard the peace and security of the State and the people who dwell within her frontiers, I

consider it my duty also to tell the nation of the gravity of the criminal and treacherous plot which was launched yesterday by men of the former Irgun with the help and support of the communists, and also to assure the nation that we have taken and will take all the appropriate measures—and I emphasize the words "all measures"—to safeguard the sovereignty of the Knesset, the existence of our democracy, freedom of decision for the majority, the preservation of law and the security and peace of Israel.

I must first of all express my deep sympathy with the police, faithful servants of the people and of their security, who yesterday carried out their duties faithfully and devotedly and with extraordinary restraint. They stood up to a difficult test. While the incited crowd, armed with sticks and stones and gas bombs, in the streets and on the roofs of houses, fell on them with savage cruelty, the police exercised great restraint and carried out to the very end the order given them not to open fire. Even though many of the police were injured and bleeding, none of them contravened this order. I am certain that not only the Israel Government but also the entire nation is deeply appreciative of this magnificent disciplined behavior.

At the same time I must issue this stern warning to gangs and hooligans and their leaders that they should not take undue advantage of this measure of restraint on the part of the police and not rely on such restraints in the future. If necessary, they will use all the power and means at the disposal of the State against these bands of hooligans and terrorists without exception, in order to defend the law and the guardians of the law.

I do not underestimate the declaration of Mr. Menahem Beigin that he is preparing for a war of life or death nor have I any illusions against whom these threats are directed. I know, too, that it is not too difficult to carry out acts of murder against members of the Government at whose head I have the honor to stand. Nor am I ignorant as to who is the principal target of Mr. Beigin's plans in the war that he has declared "unto life or death."

I consider it my duty to inform the nation as Prime Minister and Minister of Defense: Do not panic, do not be afraid. There are sufficient forces and means in the hands of the State to defend the sovereignty and freedom of Israel and prevent the domination of hooligans and political murderers and protracted acts of terror in the State. The Army, the police and the people—who love freedom and independence are a faithful and an effective guarantee that this criminal and insane plot of Herut hooligans and their Communist supporters will not succeed.

The State of Israel will not be turned into a Spain or a Syria. The unclean ideology of fascism in its various guises either right or left, the ideology of the domination of the minority by force of terror and violence, which has attracted to itself an irresponsible and conscienceless group in Israel, will not be victorious, and we shall not let it destroy the freedom of the people and their sovereignty.

It is not my purpose, indeed I cannot, I will not delude the people. The danger is not small. Even though the public pronouncements of the leaders of the Irgun and Herut are generally worthless, this time one must take them seriously. Nor do I underestimate the physical courage of the men of the Irgun and I know that they are not afraid of detention or punishment. But it is not my purpose to tell the nation that the danger is not serious. Mr. Beigin's statement about "the war of life or death" this time is not an empty threat but a declaration of terror and an underground of terror.

Yesterday hooligans smashed Knesset windows. I do not know what the target will be tomorrow or the day after tomorrow and what means will be used; but I shall and can guarantee to the people that we have sufficient will and strength and means in the State of Israel to prevent any terrorist rioting intended to destroy our democracy and endanger the State. I know that a vast majority of the people will stand firmly behind their chosen representatives and will defend with all their resources the freedom and sovereignty of Israel. The police

force, the Army and the nation are confident and upon them rests the power of the State. They will nullify all terrorist plots even if the terrorists do not stop short of shedding blood and murdering representatives of the nation.

The birth pangs of the independence of a nation that has lived for two thousand years in servitude in foreign lands and in subservience are not easy. In the few years of our independence we have faced serious tests, external and internal, and we have stood up to them. We will also stand up to this new test which has just been thrust upon us by men of Herut and communists and their supporters both openly and under cover.

Finally, I wish to turn to my many friends and comrades and to every upright man in Israel with a serious and earnest appeal. I do not know what is likely to happen in these days to the chosen representatives of the nation. Come what may, you must certainly know that it is our duty to guard above all the rule of the law and authority of the State and its accredited institutions. The safeguarding of the security within the State and of the State itself is in the hands of the police and the Army, and they are subordinate to the Government.

The Government alone together with the authorized security forces alone will maintain law and order and only the courts of law, civil and military, will try and judge the guilty who have transgressed or will transgress the laws. Let no man be a law unto himself and let us not introduce the primitive and dangerous custom of vendettas. I know no less than anyone in the State the condition of our security forces, and I have the utmost confidence in their capacity to control the situation.

The public is called upon to be ever vigilant, to stand behind the security forces of the State when called upon and to help the State and defend its sovereignty and its freedom. But let nothing unlawful be done by those who oppose the gangs of hoodlums, let nothing be done which is outside the authorized scope of the instruments of State.

And I can guarantee to the nation which dwells in Zion and to the Jewish people abroad and to the public opinion throughout the world that no matter how severe the days ahead of us, Israel will remain a free and democratic State and

the sovereignty of the Knesset, the authority of the elected Government and the reign of law will not be undermined. Terror against the sovereignty and free-

dom of the State of Israel will unhesitatingly, uncompromisingly and utterly be uprooted.

Jewish Philanthropic Contributions High

JEWIS in the United States spend more than twice the general average for religious and charitable purposes. According to data published by the Russel Sage Foundation, the average American family spends about two percent of its income, or approximately \$97, for all religious and charitable causes. The average Jewish family, it is believed, spends from \$200 to \$250 a year for philanthropic and religious purposes, with more than 40 percent going for overseas needs.

There is no basis for determining to what extent this fact represents a greater generosity on the part of Jews, reflects a better than average economic status, or is the result of more effective fund-raising

organization among Jews. However, it is known that Jewish philanthropic giving in relation to income is larger in urban than in rural areas, also that it is about 50 percent higher on the average in the State of New York than in the country as a whole.

An illustration of the current trend in Jewish giving is one well-organized city with a population of about 90,000 Jews. In the first centrally organized campaign for funds, held about 30 years ago, about 2,000 contributors were reported. In the intervening years the Jewish population has increased about 50 percent. This city now reports about 30,000 annual contributors to its Welfare Fund.

—BORIS SMOLAR.

Letters to the Review

The following are excerpts from letters received by Dr. Levinthal commenting on his article "The Proposed Prayers in Public Schools," published in the December issue of the REVIEW.

"I have just been reading with great satisfaction your comment in the REVIEW on the proposal to introduce prayers into our public schools. I agree with every word that you say. This idea, as you well put it, is contrary to the democratic tradition about American public schools." We must all join hands to defeat this dangerous violation of the basic principle of the separation of church and state. By the way, you are publishing a fine paper from month to month, and I am grateful to you for sending me copies of it, which I always read.

—JOHN HAYNES HOLMES,
Minister of the Community
Church of New York.

"I was particularly impressed with your editorial on 'Proposed Prayers in the Public Schools.' It is good that I think your ideas should be circulated widely. If I have your permission, I should like

to do my part in spreading them by reprinting the article in the next issue of our *Women's League Outlook*. I hope to receive an answer from you soon in the affirmative."

—MRS. ISRAEL DAVIDSON,
Editor, *Outlook Magazine*.

Recently Published Books

"The Revolt," by Menachem Beigin (Henry Schuman, Inc., Publishers). The inside story of the revolt of an underground army, the mysterious Irgun Zvai Leumi, against the British forces in Palestine, written by the Commander-in-Chief of the Irgun.

.... "Our Religion: The Torah," by Rabbi Alfred J. Kolatch (The Jonathan David Co.). First of a series of textbooks on the Jewish religion.

"Hillel," by Ely E. Pilchick (Henry Schuman). First biographical study in English of Hillel. Using some of the techniques of fiction, Mr. Pilchick brings Hillel to life and animates the most colorful periods in history.

NEWS OF THE MONTH

AUTHORIZATION was voted by the Knesset, in one of the stormiest debates in its history, for direct negotiations on reparations claims against Germany for One Billion Five Hundred Million (\$1,500,000,000.) Dollars with the German Government. During the debate, an organized mob stormed the Knesset building to protest against any dealings with Germany.

At the same time, the Jewish Agency spokesman in Jerusalem disclosed that a second meeting of the conference on Jewish claims against Germany was held in New York on Jan. 20.

The Knesset vote followed a ten-hour debate on the Government statement on reparations made by Premier David Ben-Gurion. By a vote of 61 to 50 with five abstentions and four absences, the Knesset approved a government resolution that "the Knesset has taken notice of the Government announcement and empowers the Foreign Affairs Committee to take adequate steps according to the circumstances."

An opposition motion flatly rejecting any negotiations with Germany was defeated by the same vote. The significance attached to the issue was shown by the fact that a Herut deputy, Arie Ben Eliezer, was brought to the Knesset on a stretcher to cast his vote in opposition while the Mapai summoned deputy David Ha'Cohen back from Paris to vote in support.

All 46 Mapai deputies voted for the Government resolution as did six Poale Zion deputies, one Mizrahi three Progressives and five Mapai-affiliated Arab deputies.

Twenty-two General Zionists, 13 Mapam deputies, eight Herut and five Communists voted in opposition as did Rabbi M. Nurock, of Mizrahi and Yizhar Harari, of the Progressives.

The debate, which opened as a mob estimated at 4,000, organized by the Herut, fought police around the Knesset building, smashed its windows with stones and threw tear-gas bombs into the chamber, was surcharged with high tension and

powerful emotions which almost led to fisticuffs.

An uproar was precipitated when Menachem Beigin, Herut leader, called Premier Ben-Gurion a "hooligan," only to retract the statement later when faced with threat of suspension. Beigin, accused by Ben-Gurion of being "the head and organizer of a revolt" against the Israel Government, subsequently announced he would waive his parliamentary immunity.

Israel is one of 27 countries which have been invited to send representatives to a conference on pre-war German external debts, it was announced by the State Department. The conference, which will take place in London, will open on February 28th.

The invitation to Israel to participate in the London parley followed an exchange of notes between the Israel Government and the governments of the sponsoring powers. Most of the damage suffered by Jews in Germany was during the period of 1933-1939, when discriminatory taxes and other confiscatory measures were applied to Jews by the Nazi regime, the Israeli note emphasized. The invitation to the London conference provides for the sending of governmental representatives as well as representatives of private creditors.

Israel is expected to communicate with the West German Government shortly on the Israeli claim for reparations. The Israeli note will be delivered through John J. McCloy, American High Commissioner for Germany, and will agree to negotiations but will insist that they be held in some neutral country. Israeli Cabinet Ministers are optimistic, but Foreign Ministry officials "are anxious about the technical difficulties." The report predicts that Israeli delegates to the negotiations will have to insist that Germany, able to pay reparations only in goods, should not give consumer goods, but products that can be used for long-term development of the Jewish State—such as agricultural tools and machinery,

irrigation pipes and prefabricated houses. "The Israelis consider it equally essential that the reparations be delivered over a period of eight to ten years at most, when it is hoped that the country's mass immigration will have been accomplished," the report concludes.

Israel is prepared to meet with Arab representatives without requiring any prior commitments from them, Ambassador Abba S. Eban, chief Israeli delegate to the United Nations, told the U.N. Special Political Committee today. Mr. Eban said that a peaceful settlement between Israel and the Arab states is possible if the Arab Governments want to reach such a settlement. He pointed out that the mixed armistice commissions—when they were first put forward by the U.N. Conciliation Commission—were accepted by Israel and rejected by the Arabs.

Mr. Eban made a striking reply to Arab claims that Israel was not carrying out the resolutions of the United Nations. He pointed out that the U.N. resolution to partition Palestine into an Arab and Jewish state was destroyed by the Arab states' use of force. "Israel was not destroyed, but the partition resolution was," he said.

A gas explosion today caused considerable damage at the Beilinson Hospital, in which Acting President Joseph Sprinzak is a patient. No one was hurt by the blast, but the X-ray room was destroyed and the operating theatre damaged.

Plans were advanced for the negotiation of an agreement for the transfer of the remainder of Mutual Security Aid to Israel as announcement was made in Washington of the allocation of \$5,500,000, representing the last installment of the \$25,730,000 in emergency interim assistance. The remainder—approximately \$40,000,000—is expected to be forthcoming as soon as necessary arrangements are completed.

The Israel Cabinet appointed a Ministerial committee to prepare an "oil law."

A strong attack on the United Nations for its "attempt to wash its hands of the Palestine problem" was made in New York by Monsignor Thomas J.

(Continued on page 22)

NEWS OF THE CENTER

Rabbi Saltzman to Speak On "Old Age" at Friday Services

This Friday, January 25th, at the services beginning 8:30, Rabbi Manuel Saltzman will speak on, "After 70 — Second 'Prime of Life' or 'Second Childhood.'" We live in an era when the life of older people is handicapped by prejudices which are the harder to overcome because they are accepted by elderly people themselves. Rabbi Saltzman will discuss the misconceptions regarding old age and will show that age need not dull man's creative power. All members of the Center, their families and friends are cordially invited to attend the service and hear this important subject discussed.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

Daily Services

Morning services at 7 and 8 o'clock.
Mincha services at 4:55 p.m.
Special Maariv Services at 7:30 p.m.

Sabbath Services

Friday evening services at 4:45 p.m.
Kindling of Candles at 4:44 p.m.
Sabbath services: "Vaera" — Exodus 6:2-9:35; Prophets—Ezekiel 28:25-29:31, will commence at 8:30 a.m.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Dr. Levinthal will preach on the weekly portion of the Torah.

Rabbi Gerson Abelson will speak in Yiddish at 4:10 p.m.

Mincha services at 4:55 p.m.

Young Married Group

The December meeting of the Young Married Group, held in observance of Chanukah, was conducted by Mr. Herbert Kummel, a member of the Young Folks League and a student of the Dance. Mr. Kummel led the group in some Hebrew songs and dances and then lit the Chanukah Menorah while singing the beautiful prayers. Refreshments were served and a pleasant social hour followed.

Our meeting held on January 24th featured a film depicting the emotional disturbances which might be created in a child as the result of family tension. The

film entitled "Angry Boy" was produced by the National Association for Mental Health. A most interesting and educational evening was enjoyed by everyone present. Refreshments were served and a social hour followed.

All young married members of the Center are cordially invited to participate in the meetings and programs arranged by this group.

Junior Club Activities

The Junior Inta-League and the Inta-League were represented at the United Synagogue Youth Convention. Each club was represented by two delegates, who rendered very enthusiastic reports to the membership.

The poster contest for the Jewish Book

Month was a huge success. The posters distinguished themselves by their originality, and those who made them were awarded prizes.

The Junior Inta-League had an entertainment of their own, in which their members took part. It also included an amateur contest. The Shomrim played basketball with an outside team on January 5th and although they lost, they proved to be strong opponents to the opposite team.

Among the topics discussed at the club meetings were: "The Situation in Korea and the United Nations," "The Prejudice Against the Jews in Florida" and "The Significance of the Interfaith Movement."

Plans are being made for the celebration of Jewish Music Month in February.

THE YOUNGER MEMBERSHIP

Entertainment Committee and Dramatic Group

As most of you must know, we are already working on our forthcoming production of the play "Claudia." Our dramatic director, Herbert Levine, announces that the play is fully cast and rehearsals are well under way. However, we shall need many more of our members who have backstage talent to volunteer for various assignments which are indispensable to the production of the play. If you are so inclined, please contact Mr. Levine at the Center or at his home, PR 2-8844.

Israeli Bonds

Those of you who attended our bond rally on January 15th were doubtfully thrilled by the wonderful program presented. We were successful in selling many bonds this evening thanks to your support. But we still are far from fulfilling our responsibility. Aside from the humanitarian aspects involved, the bonds are among the soundest investments. They offer a gilt edge security and make you part owner in the most dynamic venture any people have undertaken since the American Revolution. We urge those of you, who as yet have not purchased bonds, to do so now. You may secure these bonds or a pledge for same, through our bond chairman, William Brief, at DI 5-4340.

Calendar of Future Events

Tuesday, February 5th—Another lecture sponsored by the Current Events Committee under the chairmanship of Paul Kotik. The lecture and topic will be announced shortly.

Tuesday, February 12th—This evening will be devoted to Jewish Music Month. Our own members will present a panoramic view of Jewish Music through the ages in the home, in the synagogue and in the theatre. The program will feature instrumental solos, choral singing and group dancing. Special commendation goes to Harriet Bell for her work in arranging the program and to Roslyn Sohn for directing the dances.

Tuesday, February 19th—The fourth lecture of the season under the auspices of the Hebrew Culture Committee will be held. Martin Karlin, chairman of this committee, is to be commended for making this series so stimulating. Lecture and topic will be announced in a subsequent issue of the *Bulletin*.

Tuesday evening, February 26th—As part of Brotherhood Week our program will feature a psychologist who will be asked to speak on Prejudice. Our members are urged to attend this interesting discussion which will seek to probe the causes of prejudice in people of varying backgrounds.

(Continued on page 21)

CENTER ACADEMY EARNS PRAISE

"Let Another Man Praise Thee,
And Not Thine Own Mouth"
Proverbs, Ch. 27-2

THE letters below have recently reached the office of our Director, Mrs. Anna S. Lesser. We are reprinting them because we take pride in making their contents known to the readers of the *Review*, and especially to those who are parents of the students of the Center Academy. We believe that these letters bear testimony to the fine preparatory work accomplished by the students of the Center Academy and to the effectiveness of our program.

Since the policy of the Center Academy is not to encourage competition, but rather to have each child progress according to his own ability, we shall not mention the names of the students who have achieved so excellently.

From Erasmus Hall High School:

"In the class which was graduated from Erasmus Hall . . . a student from your school won the following award: Holmes Silver Medal, for an average of 90% or over for six terms. In the belief that your teachers and you will be interested in this achievement, I take pleasure in sending you this information."—John F. McNeill, Principal.

From the Hebrew High School of Greater New York to Miss Irene Bush, head of the Hebrew Department of the Center Academy:

"It is indeed gratifying to note that your Hebrew School is among the few which are not satisfied with the attainment of a modicum of knowledge for Jewish cultural and spiritual survival. The impressive record of your pupils serves as the best challenge to the minimal Jewish education in vogue today. No less heartening is their exemplary attitude and devotion to all things Jewish.

"I know, Miss Bush, that you will be happy to learn of the *nachas* we are deriving from your pupils, and it is this reason which prompts me to write this letter to you.

"I could not and should not pass up this opportunity to congratulate you on your fine school, for I know this was made possible because of your tireless efforts in behalf of Jewish education."—Zelman Berdichevsky, Assistant Principal.

From the Samuel J. Tilden High School:

"The following are the names of . . . two of the pupils who graduated from your school and who earned Honor Certificates (85% and over) for this term." —Olga H. Hingsburg, Administrative Asst., in charge of guidance.

Another communication from Erasmus Hall High School concerning the June, 1951 graduates:

"In the class which was graduated from

IN THE HEBREW SCHOOL

THE Hebrew School and the Center Academy are proud to announce that a special grove of 1800 trees to be called the "Lucy Greenberg Grove" will be planted by the pupils of the two schools in the Judge Greenberg Forest in Israel. A representative of the Jewish National Fund will present the pupils with a scroll of honor on Sunday, February 10, 1952, in recognition of their efforts in behalf of the Jewish National Fund. In all a sum of approximately \$2700 was raised by the students of the two schools for the planting of trees in Israel. In addition to the presentation of the scroll, a special program in honor of Tu Bishvat is being planned. For the Center Academy the boys and girls of the graduating class were in charge of this project. In charge of the collection for the Hebrew School were Mrs. E. N. Rabinowitz and Mr. Samuel Edelheit.

* * *

The Parent-Teachers Association under the chairmanship of Mrs. Epstein arranged an excursion to the Jewish Theatre for Children on Sunday, January 6, 1952. The program consisted of three plays in English by I. L. Peretz whose hundredth anniversary is being currently celebrated. A group of 60 parents and children participated in the excursion.

* * *

The Hostess Committee of the Parent-Teachers Association under the chairmanship of Mrs. Davis and Mrs. Flamm arranged a breakfast for the pupils of the high school classes on Sunday, January 20, 1952, for a combined service and community breakfast. The theme for the discussion was the work of the Jewish Na-

Erasmus Hall in June 1951, . . . a student from your school won awards of unusual distinction. The success of this student can be attributed to a large extent on the excellent preparation which she has received in her elementary school." —William J. Stratton, Acting Principal.

These are the medals which this student won which the Acting Principal specified in his letter: Holmes Gold Medal, for an average of 90% or over for eight terms; Willis Earle Silver Medal, for service on school newspaper; Health Education Medal, for outstanding leadership and sportsmanship in athletics for four years.

tional Fund and the coming holiday of Tu Bishvat.

* * *

The General Organization of the Hebrew School is planning a special Sabbath Service at the Junior Congregation on Saturday, January 26, 1952. All parts in the service on that day will be led by representatives of the General Organization. The teachers in charge of preparing the students are Mr. Naftali Frankel and Mr. Leo Shpall. Mrs. Jean Beder is adviser to this students' organization. A brief talk explaining the activities of the General Organization will be given by Naomi Schiff, president of the General Organization.

The Junior Congregation is happy to announce an innovation in the service in that members of the congregation now serve as *baalei kreab*. Among those who have recently read the weekly Torah portion are Lloyd Altman, Morton Bromberg, Paul Kushner and Sol Tanenzapf. The readers have been prepared by Mr. Leo Shpall.

At a recent meeting the Junior Congregation decided to affiliate with the newly formed Youth Division of the United Synagogue. The purpose of this new branch of United Synagogue is to foster the growth of junior congregations in synagogues throughout the country.

* * *

On February 7, 1952, the Parent-Teachers Association will hold its annual "Meet the Faculty" gathering. All members of the Hebrew School and Sunday School faculties will be present to greet the parents and to discuss with them the progress of their children. An interesting program has been arranged.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BAKER, MERRILL

Res. 1060 Union St.

Bus. Student

Single

Proposed by Joseph Goldberg

BELLER, CHARLES W.

Res. 1616 Carroll St.

Bus. Advertising, 420 Lexington Ave.

Married

BERNSTEIN, MARVIN H.

Res. 140 E. 37th St.

Bus. Electronics, 160 Old Country

Rd.

Single

Proposed by Nathan Fuchs,

Lloyd A. Feuer

BERNSTEIN, MAXWELL

Res. 2180 Strauss St.

Bus. Insurance, 527—5th Ave.

Married

Proposed by Jack Kroll,

Abe Kroll

BEROFF, MYRON

Res. 767 E. 9th St.

Bus. Mail Clerk

Single

BURG, SAMUEL

Res. 626 Remsen Ave.

Bus. Grocery, 263 Schenectady Ave.

Proposed by Joseph Fried,

Louis Klein

CHARNEY, DAVID

Res. 2101 Westbury Ct.

Bus. Accounting, 1819 Bway.

Single

Proposed by Henry Lee Poyta,

Dr. Simon B. Poyta

DACHMAN, MILTON

Res. 2125 E. 8th St.

Bus. Furniture, 2125 E. 8th St.

Single

Proposed by Julius Kleinowitz,

Morton Weiner

FAHL, MRS. PEARL E.

Res. 612 E. 52nd St.

Proposed by Louis Schneider,

Leo Kaufmann

FINKEL, MISS RHODA

Res. 76 Chester Ave.

Proposed by Al Miller

FRIEDMAN, MISS EDNA

Res. 1390 Eastern Pkwy.

FRIEDMAN, NORMAN HAROLD

Res. 763 Greene Ave.

Bus. Architect, 109 E. 29th St.

Single

FRUITSTONE, HENRY

Res. 1270 President St.

Bus. Lawyer, 305 Bway.

Married

Proposed by Mrs. Abr. Goldsmith

GILBERT, THEODORE

Res. 712 Crown St.

Bus. Board of Education

Single

GOLDENBERG, DR. MORRIS H.

Res. 726 Eastern Pkwy.

Bus. Physician

Married

Proposed by Dr. Reuben Finkelstein,

Joseph Goldberg

GOLDMAN, LOUIS A.

Res. 640 Montgomery St.

Bus. Board of Education

Married

Proposed by Harry Blickstein,

Joseph Goldberg

KABIKOW, BERNARD

Res. 263 Parkside Ave.

Bus. Trucking, 4702 Metropolitan

Ave.

Single

Proposed by Ina Perlowitz,

Henry L. Poyta

KRAVITZ, MISS EDITH

Res. 260 Buffalo Ave.

LEVINE, MISS DORA

Res. 1406 New York Ave.

Proposed by Mollie Levenberg

LINKOW, MISS ENID

Res. 2113 Avenue T

Proposed by Martin Karlin,

Max Wertheim

LOSACK, MISS LILLIAN

Res. 2007 Union St.

MARGOLIS, JOSEPH

Res. 1918 Avenue N

Bus. Grocer, 394 Myrtle Ave.

Married

Proposed by Joseph Fried

MERCHANT, MISS PEARL M.

Res. 28 E. 56th St.

MINTZ, MISS MURIEL

Res. 1521 Sterling Pl.

PUDALOV, MURRAY

Res. 184 Pulaski St.

Bus. Law Student

ROTH, IRVING

Res. 189 E. 96th St.

Married

SCHMERZLER, MISS GERTRUDE

Res. 891 Bergen St.

SHOLTZOW, DR. MAURICE N.

Res. 702 Crown St.

Bus. Physician

Married

Proposed by Leo Katz,

Aaron A. Berman

STEINMAN, MARTIN

Res. 631 Hegeman Ave.

Single

Proposed by Harry A. Stabiner,

Benj. Perlen

WALKER, SAM

Res. 1571 Eastern Pkwy.

Bus. Textile, 467 Bway.

Married

Proposed by Saul Zolot,

Seymour Bloom

WALLACH, ABRAHAM

Res. 681 Crown St.

Bus. Umbrella Mfg., 29 W. 35th St.

Married

Proposed by Sam Soloway,

Hon. Wm. I. Siegel

WILLICK, MISS GLADYS IRENE

Res. 261 Buffalo Ave.

Proposed by Alexander E. Willick

ZELIG, MURRAY

Res. 912 Saratoga Ave.

Bus. Lawyer, 1489 Fulton St.

Single

Proposed by Max Wertheim,

Herbert Levine

Reinstatements

BRODSKY, JACK

Res. 621 Lefferts Ave.

Bus. Trucking

Married

GEDULD, I. JOSEPH

Res. 370 Ocean Parkway

Bus. Teacher

Married

HARR, MISS ANNE M.

Res. 505 Lincoln Pl.

ROSENFELD, MICHAEL J.

Res. 1553—50th St.

Bus. Attorney, 270 Broadway

Single

Proposed by Herber S. Levine,

Harold Kalb

SCHANKER, IRVING

Res. 210 Brighton 15th St.

Bus. Steinway, 670 Bway.

Married

Late Applications

BAUMAN, HAROLD

Res. 120-15—219th St.

Bus. Steel dealer, 747 Evergreen Ave.

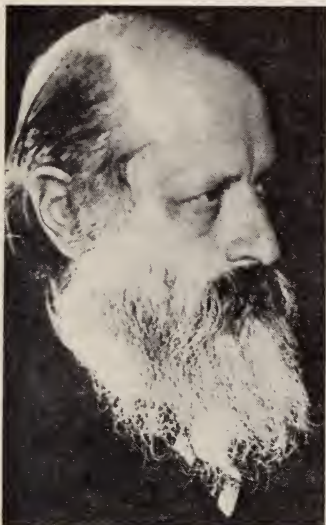
Single

Proposed by Nat Bernhardt,

Sol H. Palley

(Continued on page 21)

BULLETIN BOARD



Professor Martin Buber

FORUM LECTURES

MONDAY, FEBRUARY 18, 8:15 P.M.

ROUND TABLE DISCUSSION GROUP

Symposium on

"NEW APPROACH TO MARRIAGE"

Based on

"FOR BETTER OR WORSE"

By MORRIS L. ERNST and DAVID LOTH

Discussed by:

- MAX HERZFELD, Member, Center Board of Trustees
 - RABBI MANUEL SALTZMAN, Associate Rabbi of the Center
 - HON. WILLIAM I. SIEGEL, Asst. Dist. Attorney, Kings County
- HARRY COOPER, *Moderator*

MONDAY, MARCH 31, 8:15 P.M.

PROF. MARTIN BUBER

World-renowned Philosopher, Professor at the
Hebrew University of Israel

Subject to be announced.

ANNUAL MEETING

THURSDAY, JANUARY 31st, 8:15 P.M.

ANNUAL REPORT

Election and Installation of Officers, Members
of the Board of Trustees and Governing Board.

Vocal selections by

ALAN CHESTER

Noted Radio and Concert Singer

RUTH KOSLOVSKY

Contralto with the Salmaggi Opera Company;
Performed in "Aida" at the Academy of Music.

*Admission limited to Center members and their wives
upon presentation of their membership cards.*

SISTERHOOD GENERAL MEETING

MONDAY, FEBRUARY 25, 8:15 P.M.

You and your husbands are cordially invited to attend

SISTERHOOD'S CELEBRATION

of

BROTHERHOOD

and

JEWISH MUSIC MONTH

Program

1. Guest Speaker—RABBI MORDECAI H. LEWITTES
2. AVIVA CHORAL GROUP in Cantata, "Sholom"

Chairman of the evening

MRS. SARAH KUSHNER

Social hour will follow.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

The month of Shevat, which usually corresponds to the month of February, marks the beginning of Spring in Israel. Chamishab Asar (the fifteenth day of Shevat), known as the New Year for Trees, is now celebrated by our brethren in Israel with elaborate ceremonies, and the ancient custom of planting trees has been restored. Trees were looked upon as symbols of what was good and noble in life. The righteous man is compared to the tree planted near a river, the fruit of which does not fail (Psalms 1.3). Today in Israel the young people arrange processions in the city streets and in the colonies, carrying flowers and singing the songs of revival and restoration. To them, just as it should mean to us in the diaspora, Chamishab Asar has a significance of deep spiritual import. The tree symbolizes the Jewish Homeland; let us hope that the Tree will continue to flourish and to achieve strength and solidarity. Let us capture the spirit of Chamishab Asar by identifying ourselves with the upbuilding of Israel and with the development of the Jewish Homeland.

BEATRICE SCHAEFFER,
President.

Sisterhood Celebrates Chanukah and Jewish Book Month, Dec. 19th

"Chanukah, oy Chanukah, a Yomtov a Scheiner" and "Das Pintele Yid," the Jewish book, were the joint motifs of our spirited December meeting. Prefacing the program with an abbreviated business meeting, our President, Mrs. Beatrice Schaeffer, focussed the attention of our very large audience upon Sisterhood's efforts in the Federation of Jewish Philanthropies drive, our plans for the coming Torah Fund Luncheon, our progress in the sale of Israel Bonds and other Sisterhood projects.

Welcoming the audience with warm Chanukah greetings and a brief reference to our Maccabean heroes, Mrs. Sarah Epstein, Chairman of the program, then introduced Mrs. Esther Saltzman and Mrs. Edythe Sauler, the charming wives, re-

spectively, of our Associate Rabbi Manuel Saltzman and our Cantor William Sauler, who presented a beautiful audiovisual description of the Chanukah Festival. The display table, arranged by both ladies, replete with *dreidlach*, *Chanukah Gelt*, *latkes*, gaily-wrapped Chanukah gift-boxes, a Menorah and all the relevant *macholim* in attractively glistening chinaware and silver trays, and the accompanying narration written by Mrs. Saltzman and delivered with true spiritual dignity by Mrs. Sauler, touched the emotions of all present. Appropriate musical selections by Cantor Sauler, assisted by Mr. Sholom Secunda, our Music Director, completed the perfect picture of Chanukah.

The gaiety of the season permeating throughout, it was a pleasurable transition to the presentation by the Sisterhood Players of Sholom Aleichem's hilarious folk-comedy, "Tevey's Daughters." The scenery, the costumes, the characterization of Tevey, "der Milchiger," by "Hershey" Kaplan, of Menachim-Mendel, "der Shadchen," by Sarah Klinghoffer, of three of his seven unmarried daughters portrayed by Mary Kahn, Molly Markowe and teen-age Barbara Kaplan (who pinch-hit at the last moment for Dorothy Wisner), of Pertchik, the University student played by Shirley Gluckstein, and of Tevey's wife, Goldie, of Menachim-Mendel's wife, Shaine-Shaindel, and of his mother-in-law, enacted respectively by Dubbie Jackman, Jennie Levine and Margie Lovett, and the nostalgic Yiddish folk-tunes played by Mr. Secunda added up to one of the liveliest evenings in the annals of Sisterhood. A social hour concluded our final meeting of the year 1951.

Kiddush

A Kiddush will be tendered to the Junior Congregation on Saturday, February 23rd, by Mrs. Fanny Buchman, in honor of the birth of a grandson.

Cheer Fund Contributions

In memory of Solomon Mitrani: Mesdames Sarah Epstein, Dorothy Gottlieb, Sarah Klinghoffer, Beatrice Schaeffer, Dorothy Wisner.

Commemorate eventful dates like *Simchas*, *Yahrzeits* or condolences with a contribution to our Cheer Fund.

Torah Fund Luncheon, March 5th

Make your immediate reservation for the Luncheon and help the Jewish Theological Seminary in their extensive scholarship and education program. Cost, \$6.11, including gratuities, per guest. Call Chairman Molly Markowe, PRes. 2-1287, or her co-chairmen, Jennie Levine, SL. 6-0730, and Syd Seckler, PR. 4-1918, for reservations. The program will include as guest speaker, Dr. Max Arzt, Vice-Chancellor of the Jewish Theological Seminary; musical selections will be rendered by the delightful Harriet Popper, the "Putterschussel" of Pinafore (Der Shirtz) fame, and awards will be presented to the winners from our Hebrew Schools of Sisterhood's Essay Contest on "What Torah Means To Me."

Thanks to Sisterhood

"On behalf of the patients of Jewish Sanitarium and Hospital for Chronic Diseases, who are the recipients of your Chanukah gifts, please accept our sincerest thanks and appreciation." Eva Margolin, Director of Volunteers.

Israel Bond Campaign

A "Rally for Israel," admission free, will take place at the Center on Wednesday evening, January 30th. The program will include prominent speakers and many artists of radio and television. All Center men and women are urged to attend. Continue to buy your bonds from Chairman Ann Weissberg, STerling 3-0639.

United Jewish Appeal Begins Its 1952 Drive

Chairman Ida Fried, and her Special Gift Chairman, Lil Levy, remind you of the 1952 drive for the UJA and enlist your active and generous support of the many causes which the UJA embraces. Lil Lowenfeld, over-all chairman of the Eastern Parkway community area, reports that workers will receive their kits and directives shortly.

Women in the News

A *yasher koach* to Mrs. Louis Klein upon her election, for the fifteenth consecutive year, as President of the Women's Auxiliary, Beth El Hospital.

Congratulations to Mrs. Sarah Klinghoffer, our former President, who has been elected to the Board of Directors of the Federation of Jewish Women's Organizations.

(Continued on next page)

Calendar of Events

Monday, January 28th. Sisterhood General Meeting. 12:45 P.M. Musical and Dramatic Version of "The King and I" by Mrs. Ruth Mondschein, Instructor of Speech and Drama. A tour on slides, with vocal accompaniment, illustrating the work of the Jewish Theological Seminary. Chairman of program, Mrs. Carl A. Kahn.

Wednesday, January 30th. Israel Bond Rally.

Monday, February 11th. Sisterhood Executive Board Meeting. 1 P.M.

Monday, February 18th. Opening Rally for UJA workers, followed by Special Gifts Luncheon, at Hotel Astor, 10:30 A.M.

Wednesday, February 20th. Special Gifts Luncheon for Torah Fund of Jewish Theological Seminary, at Waldorf-Astoria.

Monday, February 25th. Sisterhood General Meeting, 8:15 P.M. Celebration of Brotherhood and Jewish Music Month.

Wednesday, March 5th. Annual Torah Fund Luncheon.

Friday, March 14th. Sisterhood Friday Night Service. Symposium.

Monday, March 24th. "Jewish Women of Achievement." Sisterhood General Meeting 12:45 P.M. Watch for added details.

Sisterhood Reception to New Members

All new Sisterhood members who joined the membership of the Center during 1951 and 1952 are cordially invited to a Reception and Tea to be given at the home of Mrs. Joseph Heimowitz, 410 Crown Street on Wednesday afternoon, February 27th at 1:00 o'clock. Mrs. M. Robert Epstein will be chairman of the afternoon.

THE YOUNGER MEMBERSHIP

(Continued from page 16)

Music Interest Group

Our Music Interest Group started the New Year with a well attended gathering on January 21st. The next meeting of this group will be held on Monday, February 11th, 9:00 P.M., in the Ladies' Social Room. Lovers of good music are urged to attend.

—MILTON REINER, President.



Sisterhood Players in Their Successful Production of "Tevye's Daughters"

Left to Right—Shirley Gluckstein, Dubbie Jackman, Mary Kahn, Jennie Levine, Sarah Klingboffer, Bea Schaeffer, Molly Markowe, Marjorie Lovett, "Hershey" Kaplan

Personal

Mr. Leo Shpall of our Hebrew School faculty, who has done a great deal of research work in early American Jewish history, will be one of the participants at the 50th annual meeting of the American Jewish Historical Society on Sunday, February 10th. He will read a paper on the subject "An Immigrant's Trip to the United States in 1882."

Junior League News

Our Junior League has, as usual, been very successful in their social and cultural endeavors during the past month and their meetings have been very well attended as well as enjoyed by all those who participated. January 31st is again set aside as the "Open Meeting" for the month. The month of February is chock full of very fine and interesting programs as follows: February 7th will feature a Discussion of "What Makes Jewish Music Jewish?" by Bob Kritiz, Vivian Daitz, and Ira Koslow. On February 14th a Brotherhood Program will be highlighted and a Guest Speaker will discuss "Jewish Ideas and Ideals of Brotherhood as Found in the Talmud." February 21st will sponsor a "Talent Night" arranged by our Entertainment Chairman, Rita Goldberg. February 28th has been set aside as "Sadie Hawkins Night" in connection with Leap Year. The program is being arranged by Frances Hirschhorn.

The Junior League is open to all boys and girls of college age who are cordially invited to join the meetings which are held each Thursday evening.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Harry S. Katlowitz of 35-20—73rd Street, Jackson Heights, L. I., on the birth of a daughter, Chava,

to their children, Rabbi and Mrs. Karl Katlowitz on January 14th.

Mrs. Solomon Mitrani of 444 Crown Street on the birth of a son, Steven Victor, to her children, Mr. and Mrs. Al Abramson on January 16th.

Condolence

We extend our most heartfelt expressions of sympathy and condolence to Mrs. Maurice M. Boukstein of 1025 St. Johns Place on the loss of her beloved father, Mr. Solomon Horstein on January 16th.

MEMBERSHIP APPLICATIONS

(Continued from page 18)

BECKENSTEIN, DR. JACOB

Res. 1592 St. Marks Ave.

Bus. Physician

Married

Proposed by Jane Laskow

ECKSTEIN, JEROME

Res. 421 Crown St.

Bus. Silverware

Married

ENKER, HARRY

Res. 355 Lefferts Ave.

Bus. Gen. Mdsc., 44 E. Parkway

Married

Proposed by Irv. Horowitz,

Oscar Kravitz

HALBFINGER, JACOB A. I.

Res. 610 Empire Blvd.

Bus. Eggs

Married

Proposed by Benj. Keller,

Norbert Unger

PERLOWITZ, DR. HARRY

Res. 100 East 96th St.

Bus. Physician, 99 E. 96th St.

Married

Proposed by Max Wertheim,

Leroy S. Lowenfeld

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

A LITERARY COLUMBUS

(Continued from page 12)

ist Edmund Wilson Gosse, who described the disgust and even terror that Brandes often aroused when his name came up in general conversation:

"Brandes was a Jew, an illuminated specimen of a race little known at that time in Scandinavia, and much dreaded and suspected. That a scion of this hated people, so long excluded from citizenship, should come forward with a loud message of defiance to the exquisite and affete nutshell civilization of Denmark, this in itself was an outrage."

This angry Jew Brandes, Mr. Gosse remarked, had something of the swash-buckler about him when he shouted that mental salvation was impossible without a knowledge of such "foreign devils" as Taine, John Stuart Mill or Schopenhauer, "of whom dignified and reputable Danes desired to hear only just enough to enable them to lift their hands and shake their heads at the mention of such dreadful names."

But this advocate of every kind of modernism, this defender of radicalism in art and socialism in politics, failed to stand the test when confronted with the organism of the nascent Zionist movement. In 1896 Theodor Herzl, seeking support for his plans from prominent contemporaries, sent a copy of "Der Judenstaat" to Brandes. He responded ironically to this cry of a wounded soul with an old anecdote: When King Frederick William IV of Prussia wanted to send the Jews to Palestine and asked the banker Mendelssohn what he thought of this idea, the rich man replied: "Your Majesty, if this should come to pass, I should have only one desire—to become the new state's ambassador to Berlin."

Theodor Herzl, deeply hurt, answered Brandes that he had not expected a response of that kind. No further letters were exchanged between these two men whose opinions differed so greatly. But a few years later another Zion lover, the Danish dramatist Henri Nathansen, tried to win Brandes over to the cause of Jewish renaissance. No, said Brandes, the Danish language is my fatherland. He admitted that on his trip through Galicia as well as Paris he had been charged by the Eastern European intellectuals with neglecting the troubles of his own persecuted race. But those young Zionists,

Brandes explained, acted according to their principles—they talked and wrote Hebrew and planned to go to Palestine, whereas Nathansen was, fundamentally, a Danish writer. "Less than fifty years hence," Brandes prophesied, "there will exist a sizeable Neo-Hebrew literature." But he hastened to add: "This will only increase the disunity of mankind." On another occasion he condemned Zionism as a by-product of anti-Semitism and ridiculed the "romantic" idea of Jewish nationalism. Had not the philosopher Nietzsche praised him, Brandes, as the model of a "good European"?

After the first World War, however, Brandes changed his hostile attitude towards Zionism. In an essay written in

German, "Das neue Judentum," Brandes expressed the hope that the Jews would rise in the world's esteem when the majority lived on their own soil and engaged in productive labor. Simultaneously, another die-hard assimilationist, Maximilian Harden, famed literary herald of Chancellor Bismarck and mortal enemy of Emperor William II, took up the cudgels on behalf of Eretz Israel. Coincidentally, the Danish Jew Brandes and the German Jew Harden passed away in the same year, 1927. By that time a thriving Jewish city, Tel Aviv, had sprung up on what had been sand dunes only two decades earlier; a Hebrew University had just been started on Mount Scopus near Jerusalem; the Jewish population of Palestine was three times what it had been when Herzl had tried to win Brandes over to Zionism.

NEWS OF THE MONTH

(Continued from page 15)

McMahon, national secretary of the Catholic Near East Welfare Association, addressing about 1,000 members of the Carroll Club at the Waldorf Astoria.

Calling attention to the four-power plan to move the U.N. Palestine Conciliation Commission from Jerusalem to New York, Msgr. McMahon said that the United Nations is forsaking the Palestine problem, especially the problem of the Holy Places. "There is a slow, steady, snide propaganda for the U.N. to untangle itself from Palestine," he said.

☆

20,000 young school children enjoyed the fifth day of an unexpected "vacation" in Tel Aviv as women teachers of the lower grades continued their strike. The strike began when the Ministry of Education refused their demand for salary increases.

☆

An appeal to the New York State Legislature to adopt a bill to exempt Sabbath observers from the provisions of the Sunday Laws which prohibit the carrying on of certain types of business and other activity in New York was voiced by Leo Pfeffer, counsel for the Joint Committee for a Fair Sabbath Law. Mr. Pfeffer pointed out that the entire problem of the revision of the Sunday Laws

has been raised by Gov. Thomas E. Dewey.

The sponsoring organizations of the joint committee include: Agudath Israel of America, American Jewish Committee, American Jewish Congress, B'nai B'rith, Council of Jewish Orthodox Organizations, Hadassah, Hapoel Hamizrachi of America, Jewish Sabbath Alliance of America, Jewish War Veterans of the United States, Mizrahi Organization of America and others.

☆

The first extensive exhibition in the United States of Hebrew books published in Israel was opened in New York at the Jewish Museum. The exhibition is arranged by the Bialik Institute of Jerusalem, a non-profit foundation supported by the Jewish Agency.

☆

Tribute to Henryk Erlich and Victor Alter, two leaders of the Jewish Socialist Bund in Poland who were executed in Soviet Russia in 1941, was paid at a memorial meeting in the New School for Social Research. More than 1,000 persons attended the meeting. Similar memorial observances were held in 20 other countries, it was reported at the gathering.

THE CHECK

(Continued from page 9)

his brother, the letters, full and carefully formed, as he had written them in his boyhood; they poured themselves out on the white sheet and, at every sentence Goldberg stopped to admire his script. A new kind of letter for him.

Even on the check which he drew for his brother, Goldberg wrote each letter with fond care. The word "fifty" looked as if it had been etched, and his brother's name was spread across the entire line. He took particular pains over his own signature. It had been a long time since he took such pleasure in signing a check. If only he might add to his signature the word "brother"! Let them know in the bank, that this was not just an ordinary check, but a check for his brother . . .

A few days later, going through the morning's mail, Goldberg opened a letter and found in it a familiar check—the check he had sent to his brother.

His brother thanked him for his kindness and regretted that the check had been returned by the bank because it seemed improperly drawn. He hoped that it would be corrected.

Goldberg examined the check and looked for the flaw.

He smiled bitterly: the signature was not like his accustomed one. This was a different Goldberg: full, round, and firm. No! The bank knew another Goldberg! This one was unknown!

And Goldberg was deeply ashamed . . .

JERUSALEM TODAY

(Continued from page 9)

in the capital. There are a number of art schools and painting exhibitions and guest artists are warmly welcomed in the Holy City. The absence of a good theatre building is very much felt, but everyone is looking forward to the spacious theatre and concert halls being built at the Convention Centre.

The centre of Jerusalem is lively and noisy in the daytime and quiet and dignified and dreamy, as usual, in its suburbs and residential quarters. There is little night life, and Jerusalem, in contrast to Tel Aviv, remains the "Quiet City."

MATILDA SCHECHTER

(Continued from page 10)

When the Schechters came to America, frequent letters told my mother about the new and most absorbing activities inspired by the atmosphere of the new world and the wider horizons of the big Jewish community which surrounded them. Matilda fulfilled all the demands of her position as wife of the Principal of the Conservative Theological Seminary of America. It is well known how she became a mother to the students, how she tried to take care of their material welfare by giving them a boarding house where they could live and study.

The First World War brought grief to the Schechter family, whose friends and relatives were in Europe. Professor Schechter's life was shortened by the deep-seated worry and excitement, and Matilda's role became even more difficult:

she had to pacify the over-excited man and avoid, if possible, all discussions, even with his dearest friends. Then came the sad day in 1915 which ended the life of the scholarly genius on the eve of the Sabbath.

It is not too much to say that Matilda's life ended that day, too. She remained the ever active, ever loving friend of her childhood circle, and her new friends, too. But she only now understood what was meant by the fate of the widow in India: the woman had to follow her husband to the pyre. Her life was over when Solomon Schechter died.

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